1: Karutz--18 E-4 (no date) 1925 E1 Europe
Estonians RG4

/22/ The Estonians.

II.

The Estonians' original clothing was probably, as elsewhere in the birch territory, made of bark and of hide and fur. Later they learned to twist yarn out of all kinds of vegetable fibers and to dye, spin and weave it. They also learned to mill sheep wool into felt and to spin and weave wool, cow's hair and horsehair. In the Kalewipoeg, the old literary source, there is mention of white, dotted shirts, dresses with gold threads, headbands with colorful stripes, colored scarves and colored belts. Thus the Estonians have always taken great pleasure in color. Even today this enjoyment of color is still present, but of course only in a diminished degree. The shirts of the women are decorated by having patterns woven into them. The stockings have patterns knitted into them. The narrow belts of both sexes which are made on the hand-weaving frame and with small weaving boards have colored designs. Both are disappearing, and with them the last remains of ancestral costume. On the belts the patterns are in a chain and show rhombic fields, rows of hooks, swastika and star configurations. They remind one at once of Near Eastern carpets and surely go back to them, i.e. the designs, not the belts themselves which have always been customary for the indigenous long frocks. White frocks, of which the Kalewipoeg speaks, still occur today as women's coats with white and green edges. They are buttoned in front right over left. In the back they are slightly gathered on both sides so that they are a little loose in the hip. They are similar to south Slavic styles. The long blue linen frocks (Figure 26) are peculiar. They have a shirt-like opening in the front which is closed with buttons--formerly it was closed with silver buckles--through two narrow pieces of the same material which are sewn onto the back edge of the sleeveless sleeve holes and almost hang down to the ground /sic/. These pieces are now ornaments, and also whips with which the woman keeps the sheep and the children under control. Originally they were the sleeves which were cut away when the long ornamented shirt sleeves became the fashion and were supposed to remain visible. Then they deteriorated into strips. The street coat of Turkestani Sartin (see this atlas, Volume I, page 113, Figure 4) shows a similar development of the sleeve becoming super-

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291 fluous, but of course for different reasons. This coat is pulled over
531 the head from the back and gathered in front of the face in order to cover and complete the closing of the short horsehair veil. The sleeves are laid back and stitched together on the back. Stripes woven into the material, as in the shirts, are still seen in towels, in the decorative cloths of the saint's shrine in the corner of the old rooms in Settukesi, the Estonian territory near Lake Peipus, and in bandanas. On the island of Hiiumaa there still occurs a costume consisting of a woven wool frock with red and blue vertical stripes, a bodice sewn onto it, a small jacket of white linen with small vertical pleats pressed into it, a red wool bandana which is intertwined with the braids, and lies like a crown on the head and then falls down to the shoulders in two broad ribbons (Figure 7), a leather belt with punched brass sheets and brass buttons and with an appendage in back of fourteen pairs of brass chains which come together in the middle in a ring. The belt also has a knife sheath of engraved lead with year and house sign, and a small wool money pouch (Figure 30). Only on the island of Moon do the Estonians wear a flat, multi-colored, round, lid-shaped cap on their short-cropped hair. With it they wear a blue frock and red stockings. Formerly much work went into the head coverings which were made
301 sometimes tower-shaped, sometimes crown-shaped, high or low, pointed or round, of cardboard or cork and wool or linen. Some of the Estonian women on the mainland still own very rich ornaments of silver buckles, chains, rings, hangings, small disks and sometimes huge bent breast plates. Disks with a cross cut out of the middle were called pater. They originate from the time before the Reformation; otherwise they liked to use Russian, German and Swedish coins for such hangings. Figure 9 shows a disk with the Estonian coat of arms (three leopards), with the sign of the craftsman, and the silver stamp. The last two have been required in Riga since 1542, in Reval since 1547 "with the town sign /teken/ and everyone with a sign /teken/ of his own." The disk in Figure 9 is bent outward in the center like a shield, has an eight-cornered star and is bound around the outside with a ribbon.

/23: Illustrations./

/24/ The Estonians.

III.

000 1. -2. Physical types. 3. Old men's costume. 4. Grinding the potter's

[See 1: Karutz, E1 Europe, Cat. 116, p. 17a---Analyst]

11; Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
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the Chappel, they offer a Sacrifice of Fruits and Fleſh, for the preſervation of themſelves and their Cattel, for the next Year. The whole is concluded with Feaſting, Drinking, and Quarrelling.

Their Marriage Ceremonies are much of the ſame ſtamp; for, if a Peaſant marries a Laſs out of another Village, he fetches her from thence on Horſeback, ſhe imbracing him with her right Arm. In his Hand he holds a Stick cleft at the upper end, where he puts a piece of Braſs Mony, which is given as a Reward to the Perſon who opens the Wicket, through which he paſſes. In their return, beſides a Bag-piper, Two of his neareſt Kinſmen ride before on Horſe-back, with drawn Swords in their Hands, wherewith they ſtrike twice croſſwiſe the Door, thro' which they are to enter the Houſe, where the Marriage is to be Conſummated; and as ſoon as the Bridegroom is ſeated, they fix one of theſe Swords in a Beam over his Head, to prevent Charms, as they ſay; to prevent which, the Bride alſo, as ſhe paſſes along the Road, ſcatters ſmall Pieces of Red Woollen Stuff, eſpecially near the Croſſes, where croſs-ways meet, and upon the Graves of Unbaptized Children, who are here Buried in the High-ways. The only thing moſt worth taking notice of among ſo barbarous a Race, is, That after the Bridegroom and Bride are ſet down at Table with the other Gueſts, they don't ſtay with them till the end of the Feaſt, for fear of overcharging themſelves with ſtrong Liquor, but within half an Hour after retire to the nuptial Bed, where after they have made the beſt Tryal of their mutual Strength for two Hours, they return to the reſt, and ſpend the remaining part of the Day and Night, with Eating, Drinking, and Dancing; till what with Drunkenneſs, and what with Wearineſs, they drop down upon the Floor, and ſo fall a ſleep together. If the Bride has been able to ſave a little by her Drudgery, ſhe wares upon this ſolemn Occaſion, a Necklace of thin Plates of Silver round the Neck, of the bigneſs of a Crown Piece, and one of the ſame Metral hanging down on a Chain from the Neck upon her Breaſt, of the bigneſs of a ſmall Wooden Trenchar. For the reſt, their Garments are commonly of home-made courſe Woollen Cloth, the Womens Petti Coats being like Sacks, without any Plears.

Formerly the neglect theſe miſerable Wretches ſhew of their Salvation, was in a great meaſure attributed to the